

THE
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"Whatever is designed to fit *every thing* will fit nothing well."

DR. JOHNSON.

"Names are intended to distinguish Things." Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists' use.

Sketches of Baptist History.

SECTION VIII. BAPTISM AT THE REFORMATION.

THE State of Baptism and the Character of those who practised it, can never be ascertained by a superficial view of pictures drawn by their executioners, who "shewed them about in cages as wild beasts are shown, and caused their flesh to be torn off with red hot pincers;" nor by searching the pages of writers, however celebrated, who delight to describe them as "a dangerous set of men, justly proscribed in one state, banished from another, burnt in a third, drowned in a fourth, and allowed to live in any only as a favour."

It is proper to observe that all those who have been accused of re-baptizing, have strenuously decried a repetition of baptism; and when any one calls them Anabaptists, they always understand it as the language of ignorance or malice. If they appear to others in some cases to re-baptize, they found their proceeding on some essential part of the ordinance having been before omitted. They do not reckon sprinkling to be baptism, nor dipping a rational being without his consent. They hold as first principles on this subject, that dipping in water and a personal profession of faith and repentance are essential to christian baptism, and such a baptism they never repeat.

If it be considered that among those called anabaptists there were found "natives of all ages and all countries, with education and without it, rude and refined, living in different habits and cus-

toms, subjects of different governments, here protected, and there plundered and driven to madness; * having for ages no local legal settlement, entertaining different notions of government, learning, and religion itself, divided in opinion about every speculation of theology, as all others denominations are, of different languages, and without any common standard of belief, agreeing in nothing except three or four articles necessarily connected with adult baptism;"—it will be evident that a historian, who would not mislead his readers, must possess considerable power of discrimination, united with unwearied diligence of research and unimpeachable integrity. The history of such a body of people requires to be divided and subdivided, and things in which they differ, and others wherein they agree, should be properly distinguished.

For want of proper attention to such particulars, and the necessary acquaintance with general history, some, who were in other respects men of learning and merit, have been misled themselves, and contributed not a little to mislead others. It has been proved beyond contradiction, from state papers, public confessions of faith, and other authentic documents, that the two Spanheims, Heidegger, Hoffman, and others have given a fabulous account of the history of the Dutch Baptists; the younger Spanheim taxing them with holding thirteen heresies, of all which not a single society among them believed one word: yet later historians quote these writers as devoutly as if all they had affirmed were undisputed and allowed to be true.

As the opponents of believer's baptism frequently refer to some transactions at Munster, it may be proper to give our readers a short glance at that part of the subject. "In the year 1525, a prodigious multitude of seditious fanatics arose, like a whirlwind, all of a sudden, in different parts of *Germany*, took arms, united their forces, waged war against the laws, the magistrates, and the empire in general, laid waste the country with fire and sword, and exhibited daily the most horrid spectacles of unrelenting barbarity. The greatest part of this furious and formidable mob was composed of peasants and vassals, who groaned under heavy burthens, and declared they were no longer able to bear the despotic severity of their chiefs; and hence this sedition was called the *Rustic War*, or the war of the peasants. † But it is also certain, that this motley crowd was intermixed with numbers, who joined in this sedition from different mo-

* It has been asserted that abroad they had destroyed 150,000 persons of this persuasion. *Heresiography* by E. P. p. 131.

† The Author of the *Danish Chronicle* (published by Ludewig, in the 9th vol. of his *Relig. M Storum*, p. 59.) calls these insurrections a *common evil*. This is not surprising to such as consider that in most places, the condition of the peasants was intolerably grievous before the Reformation, the tyranny and cruelty of the nobility before that happy period, being excessive and insupportable.

tives, some impelled by the suggestions of enthusiasm, and others by the profligate and odious view of rapine and plunder, of mending fortunes ruined by extravagant and dissolute living." *

Literature was then a rare acquisition; and it appears that a considerable body of this people, who were contending for civil liberty, applied to John Munzer or Munster, a baptist teacher, respectable for learning and of unblemished character, who perceiving the justness of their claims, drew up several declarations and manifestos for them, and assisted them with his advice in several negociations with their oppressors; he thus came to be considered a sort of leader among them, and finally lost his life on account of the part he took in their favour. The celebrated Voltaire, who thought, as the Anabaptists "made no figure in the World, it was not worth while to inquire" into their modern history, was so struck with what his good sense obliged him to see, that he passed unsuspected encomiums on those who were supposed the very worst of them. "It must be acknowledged," says he, "that the demands made by the Anabaptists and delivered in writing, were extremely just. The manifesto published by these savages in the name of the men who till the earth might have been signed by *Lurcurgus*." †

Any man of plain sense can judge of the propriety of identifying the History of the people branded as Anabaptists, with an account of the confusions and calamities connected with the *Rustic War*! Yet it is not unusual for writers who deem it worth while to honour the people they call Anabaptists with a few pages in history, to begin with a distorted account of the Munster affair and the Dutch Baptists, and conclude with a compliment to the modern Baptists for having seen into the errors of *their* Ancestors, and behaved with propriety for several years last past like a very good sort of people.

Through all this confusion a few plain facts will afford a rational clue, by which we shall arrive at the true state of the case. Mosheim assures us that the Waldenses, the Wickliffites, the Hussites, the Baptists, and many more, before the dawn of the Reformation held the same principle, and in doctrine and discipline were remarkable for the same peculiarities. ‡ These peculiarities may be comprehended under five particulars.

1. A Baptist will not baptize his infant child, he is therefore left free to dispose of himself as he thinks right. This implies liberty to examine religion, to reason about it, to reject or to embrace it, in any form a man judges most proper. There is therefore an inseparable union between adult baptism and civil liberty, and in this great principle all Baptists every where agree. The old Donatists used to say, "What business hath the Emperor with our reli-

* Mosheim vol. 4, p. 64.

† General History. vol. 4. chap. 110; Additions, vol. 23.

‡ Mosheim, vol. 4, cent. 16, sect. 3, part 3.

gion? What have bishops to do at court?" If Baptists are ever found in despotic governments, they are seen struggling for liberty, and the end of the struggle is burning, banishment, or freedom: for they cannot live in tyrannical states, free countries are the only places to seek for them; their whole public religion being impracticable without freedom.

2. The Baptists are compelled by the very constitution of their churches to simplify the gospel, to strip it of false ornaments, and to render it intelligible to youth and poor plain men and women, and thus proving it the most easy, the most evident, the most artless, and therefore the only popular and practicable religion in the world. In doing this, they have had occasion to remove a great deal of rubbish brought into the church by men who studied heathen literature, and busied themselves with foolish questions and endless genealogies to no profit; they have therefore been accused as the enemies of learning in general. But they dislike learning only when it attempts to subvert religion, in other respects their history proves that they hold all branches of science in just and proper estimation.

3. By requiring every individual to judge for himself, as a qualification for communion with them, they reduce a priest to a mere tutor, and so effectually subvert all clerical authority. Various as they are, they all unite here. In some congregations the people ordain their ministers; in others the people elect, and neighbouring ministers ordain by laying on hands and prayer. Some support their teachers by a free and plentiful subscription, others are too poor to do so, and their teachers support themselves by agriculture or trade; but all acknowledge the minister only as a teacher, and allow him no authority over any man's conscience, either alone or in connexion with other ministers.

4. The Baptism of a believer, embracing christianity because he hath examined and approved of it, is the first step of the Baptist churches; men thus *fully satisfied in their own minds* cannot be supposed to be indifferent respecting the diffusion of sentiments involving, as they believe, the best interests of mankind. Some times, places, and circumstances in which they have existed, required extraordinary efforts, and have called forth all their energies in defending and propogating the doctrines they believed. On this account they have been taxed with enthusiasm; but this charge cannot be made good against them as *Baptists*, for baptism proceeds on a cool, rational, deliberate exercise of thought, and is regulated by an express command of Scripture, the authenticity of which all christians allow.

5. That the Christian church ought to consist of only wise and virtuous persons, is the great principle on which the whole œconomy of the baptists is founded. Their societies therefore are inaccessible to numbers who are eager to profess to believe, for themselves

and for their children; but whose lives give reason to doubt their sincerity,

The fact is that if Mr. Locke's idea of a christian church had been proposed to the Baptists at the Reformation, it would have expressed their notion of it with the utmost precision. His words are these: "A church I take to be a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such a manner as they judge acceptable to him, and effectual to the salvation of their souls. I say, it is a free and voluntary society. No body is born a member of any church; otherwise the religion of parents would descend unto children, by the same right of inheritance as their temporal estates, and every one would hold his faith by the same tenure he does his lands; than which nothing can be imagined more absurd. Thus therefore that matter stands. No man by nature is bound unto any particular church or sect, but every one joins himself voluntarily to that society in which he believes he has found that profession and worship which is truly acceptable to God. The hope of salvation, as it was the only cause of his entrance into that communion, so it can be the only reason of his stay there. For if afterwards he discover any thing either erroneous in the doctrine, or incongruous in the worship of that society to which he has joined himself, why should it not be as free for him to go out as it was to enter? No member of a religious society can be tied with any other bonds but what proceed from the certain expectation of eternal life. A church then is a society of members voluntarily uniting to this end."

"Things never so indifferent in their own nature, when they are brought into the church and worship of God, are removed out of the magistrate's jurisdiction; because in that use they have no connection at all with civil affairs. The only business of the church is the salvation of souls: and it no ways concerns the commonwealth, or any member of it, that this, or the other ceremony be there made use of. Neither the use, nor the omission of any ceremonies, in those religious assemblies, does either advantage or prejudice the life, liberty, or estate of any man. For example: Let it be granted, that the washing of an infant with water is in itself an indifferent thing. Let it be granted also, that if the magistrate understand such washing to be profitable to the curing or preventing of any disease that children are subject unto, and esteem the matter weighty enough to be taken care of by a law, in that case he may order it to be done. But will any one therefore say, that the magistrate has the same right to ordain, by law, that all children shall be baptized by priests, in the sacred font, in order to the purification of their souls? The extreme difference of these two cases is visible to every one at first sight. Or let us apply the last case to the child of a Jew, and the thing will speak for itself.

For what hinders but a Christian magistrate may have subjects that are Jews? Now if we acknowledge that such an injury may not be done unto a Jew, as to compel him, against his own opinion, to practise in his religion a thing that is in its nature indifferent; how can we maintain that any thing of this kind may be done to a Christian?" The leading idea in this description is indeed the maxim from which Mosheim truly says all the peculiarities of the Baptists proceed.

Z.

On the transient continuance of Religious Impressions.

A person was lately asked whether he could assign any clear and satisfactory reason, why those pleasing impressions of heavenly things which believers sometimes feel, are not more permanent on the mind? to which the following answers were given. They cannot in the nature of things be permanent, nor long detained:

First, because they would so occupy the mind as to leave no room, nor leisure for any thing else; for the mind cannot confine itself or think intensely on any more than one subject at the same time, and religion has more than one object to contemplate, and more than one duty to perform, and these, like the silent and incessant revolutions of night and day, return with those returning hours: let the mind or attention be taken from the very subject which gave it such exquisite delight, and occupy itself with another, the impression will gradually expire from the feelings, though its more solid advantage may remain.

Secondly. The continual and pleasing irritation of the affections would in the present state unnerve the whole man. I will not insist on it, nor adduce it as evidence, that considerable critics have supposed such a condition as this to have been Paul's thorn in the flesh after his heavenly rapture, when he could not bear the least interruption, much less, patiently resist satanic assaults. Every thing should be kept in its place. A man, to engage in any piece of business well, must enter into it with all his heart, and to complete it well, with all his might: but if he bring a mind into any business so pre-occupied with superior things, and use every exertion to retain those feelings in their present state, he will do his business like a child, or an ignoramus, committing blunders and doing mischief, but *He who knoweth our frame*, hath given us the wisest instructions in these things; to be diligent in business is as beautiful in its place, as to be fervent in spirit.

Thirdly. Besides, we are so situated, and our minds so constituted in the present world, that every object which once gains the attention, though it be but for a little while, as it makes a corre-

spontaneous impression on the retina of the eye, if visible, so its image or type is impressed on the imagination: thus every new impression either obscures, or supersedes the antecedent one, so that it becomes naturally impossible for the mind to accommodate all these visitors, without committing multitudes of them, or at least their names, to the silent charge of the memory. Thus the impressions of divine truths realized in singing a hymn in public worship, are presently superseded by the impressions of social prayer, and those succeeded by a sermon, very different from the impressions of either the hymn or the prayer, though not less necessary, nor less useful.

Fourthly. It does not appear to have ever been the design of God, that those very impressions or sensations should continually remain on the mind, but only be the attendants on some very important instructions in divine truth, to give those truths additional consequence in the mind: for it is comparatively of very little importance how much we may enjoy any religious exercise, if its fruit do not ripen, remember the stony ground hearers and their fate. Rather we should take our thoughts from the present sensations excited by the contemplation of divine things, to the good to be permanently retained; thus the enjoyment of heavenly things and the subsequent benefit of divine instruction to the soul, may be likened to the high relish of wholesome and most agreeable food and its subsequent benefit to the body, in repairing the constant waste of animal vitality and invigorating the system for new exertions, and ultimately promoting and substantiating the health of the system: but the transient relish with which it was received, is as nothing compared with its substantial benefit.

Fifthly. To supply this apparent defect in the mental constitution, God has given us another faculty, (I use popular language) viz, the memory, which can recal past impressions to view, and analyze them more carefully, as probably the Apostles did their visions in the Mount of Transfiguration. This is a work of vast importance in the œconomy of christian experience; it is here that we detect our mistakes, and perceive that what we have taken for granted in haste, expires before the piercing eye of sober reflection, and re-examination. It is here we learn that our passions are but too often not under the supreme controul of our understanding. It is here that with tears of humiliation we repeat the lines of the incomparable Watt's, "Let the false raptures of the mind, be lost and vanish in the wind." Although this is the least pleasing part of the christian exercise, it is without doubt the most necessary and profitable.

The subject affords the following remarks. Doubtless, the depravity of the mind is a *moral reason* why religious impressions fade away so soon as they do, for as in a state of former rebellion we did not like to retain God in our knowledge; so even now, there is that

within us which is continually opposing the dominion of the truth in our minds. So far as the transient abode of divine impressions can be traced to this source, it is criminal, and calls for deep humiliation and vigorous endeavours after greater holiness.

We may perceive the great importance of imploring divine assistance daily, that he whose gracious office it is to take of the things that are Christ's and shew them unto us, may help our infirmities, and magnify his might in our weakness.

It likewise shews us with what care we should nourish and cherish heavenly impressions, since, do the most we can, they will not abide long, but as they may be considered like the visions of God, the glimpses of eternal Glory, we should not let them die through our neglect, but strive to fan the flame, and after that ceases, breathe on the last expiring embers, and part with them as friends to meet again in a better world.

BEAU-DESERT.

Remarks on Genesis ix, 3.

Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things.

Infidelity would insinuate, that all necessary truth, and every part of duty, are so self-evident to the faculties of the human mind that a revelation from heaven was not wanted, either to instruct us in their nature or inforce them upon us—We ask them, “*What authority have you for killing beasts, and converting their flesh into food?*” If it be replied, “*The brutes are of a lower rank in creation, and designed for our use,*”—be it so.—“*But though they are in a state of subjection and servitude, still what right have you to put them to death? you did not send them into the world; and what authority have you to take away a life you did not give?*” If it be said, *unless the beasts are slain, the world will be overstocked with animals*, perhaps the fact might be controverted; but let it be admitted, the utmost it proves is, that when the necessity becomes indispensable, it may be expedient to destroy some to prevent a burden. It does not warrant the daily practice of eating them; not observing, that the same argument a little extended, would equally justify the promoting the slaughter of mankind lest the world should be overstocked with men.—If it be urged again, *The human teeth and stomach intimate that man is a carnivorous animal.—The brutes will die in a lingering and more painful manner, if they are spared from a violent death.—And, beside their flesh is so agreeable to our palates, and nourishing to our bodies, that it is reasonable to think they were created for our sustenance.* Observe, without farther light, these presumptions are not better reasons, than a Cannibal

might adduce for feasting on his captives. He might say, "If I do not kill that man, he will at last die—perhaps a lingering and painful death, whereas I kill him in a moment—Beside human flesh is so much sweeter and more nourishing than other kinds of meat, that it must be lawful to eat it." If to all this it be added, *The brutes have no rational soul, and are not accountable to God for their actions, and therefore death can be no loss to them*—It is granted. But how came we by this knowledge? could it be discerned by the light of nature alone? No; it cannot. Then a revelation was necessary to distinguish between the rational and brute creation. And it is solely from the acknowledgement of this revelation being made, that we have any sufficient authority for putting the cattle to death for the purpose of food—*Every moving thing that liveth shall be meat for you, even as the green herb.*

These words are the first permission of this nature given in the sacred writings. The primitive command was to eat the green herb, and the fruit of trees; and though it appears, Abel was a keeper of sheep, and beasts were sacrificed by him and by Noah himself, yet it does not appear that they fed on them. Possibly the ground, at that time, brought forth so rich an abundance, and of so nutritious a quality, that flesh was needless. But the deluge had mixed up the earth to such a degree, when this permission was given, that its primeval beauty and productions were lost; in consideration of which, the great disposer of nature, benevolently ordained; that the flesh of other animals should make a part of our sustenance; and this is therefore enumerated among many other favours given to Noah and his posterity, *Even as the green herb have I now given you all things.*"

But let us remember, this permission does not give licence to an unnecessary or cruel destruction of inferior creatures. There is an evident restriction in these words, *even as the green herb*. Life may be innocently taken away, yet it is to be done just as far as for real use, and no farther. Animals are not to be slaughtered wantonly, nor their blood shed, unless to answer some valuable purpose. And when life is destroyed, let the stroke be as easy as possible. To protract the pains of death, or to let an animal linger in misery that its flesh may be more delicate, however consistent with the refinements of luxury, are contrary to the feelings of humanity, and is a wicked abuse of this wise permission. May we not venture a step farther, and say, that *hunting* a timorous and helpless creature, till it is exhausted, torn to pieces, and dies in agony, merely for the sport of the exercise, is offensive in the sight of nature's God. It feeds the natural ferocity of some men, and from this delight in tormenting the brute creation, the transition is easy to commencing cruel tyrants and oppressors of mankind, and violent persecutors of good people.

While we receive the creatures of God with thankfulness, we are called upon to receive them with humility. Those creatures, which never offended their creator, are subjected to death on our account, and daily slaughtered for the temporary support of our lives; at the time it is an evidence of the abundant mercy of our God, it is a proof of the malignant effects of our sinning against him, and naturally leads us to reflect on this as the ruinous cause. And let the Christian learn by *analogy* the reasonableness of the doctrine of redemption by Jesus Christ in the substitution of one life for another. If the Jewish Passover was typical of *Christ our passover sacrificed for us*, why may not the permission of a more common and ordinary slaughter of the beasts, remind us of the death of our great Mediator? on whose flesh we are called to feed, as a slain animal, for our nourishment, by which alone we are told spiritual life can dwell and be preserved in us to eternal life in another world.

Bristol.

EYMHENH.

On the Duty of Prayer.

It is observed by the Apostle Peter, *That unto us are given exceeding great and precious Promises.* Among this multiplicity of comprehensive and valuable promises, there is one recorded in Matthew vii, 7, which is particularly worthy of every christian's attention. The language in which it is expressed is concise, but full of meaning. *Ask, and it shall be given you.* We may judge of the Speaker, by the import of the words. He speaks as one having authority, and in whose mouth was the law of kindness. He was full of Grace; and the sentence under consideration is no insignificant display of it. While it bespeaks its Divine Author, it is full of consolation and encouragement to his disciples. They are all of them sensible of their indigence and poverty, but the world is his, and the fulness thereof; and for their comfort he hath commissioned them to come to the throne of grace, with the fullest assurance of receiving a suitable supply. But what did our Lord mean, when he said, *Ask, and it shall be given you?* Does this promise give the proud, covetous, and sensual any ground to expect that their ambitious, avaritious, and base desires will be gratified, merely because they solicit their gratification? No, our reason is shocked at the absurdity of such an interpretation, and it is repugnant to the uniform tenor of scripture. If such requests are granted, it will be in the same manner as the ardent passion of the Israelites after flesh. (see Exodus xvi, 12) If we would obtain what we request our heavenly Father to give, there are two things to which we must always attend.

I. That the matter of our prayer be what the word of God warrants us to expect, and

II. That we ask for it in the way which he has prescribed.

I. The subject matter of our prayer must be grounded on the authority of the scripture, in order to meet with acceptance in heaven. In the gospel by Mark x, 35, we read of James and John the sons of Zebedee, coming to our Lord, and saying to him, *Master we would that thou shouldest do for us whatsoever we desire thee.* Perhaps some may think the gracious promise of our Lord, under consideration, to be a sufficient sanction to such a request; but the answer he returned, implies the contrary. He understands their motives, and tells them at once, that they knew not what they asked. They were actuated by ambition, the object they aspired at, would not have been desired, if their hearts had been right.

When Solomon was exalted to the regal authority over Israel, his mother Bathsheba came to him, to request a small grant for Adonijah. The king assured her that he would not say nay to her petition. Now, this engagement seems to be grounded upon the supposition, that what she desired was legal, and conducive to the welfare of the parties concerned in it. For when he knew the errand on which she came, he not only refused to accede to it, but also denounced the death of the author of it. (see 1 King ii, 19—25) It likewise shews the wisdom of the Supreme Being, to withhold those things from his creatures (however passionately desired) that would be injurious or prejudicial to them. Wherefore, as the scripture alone is able to show us what will eventually be good for us, let us see that our petitions be formed according to its dictates.

Let us take heed that what we request is promised—that it does not militate against any of God's commands,—and that it tends to promote our holiness, and conformity to his will. The agreement, or disagreement between these rules, and various petitions that are offered to the God of all Grace should constitute one part of the daily employ of those who would practically observe that excellent maxim, *Pray without ceasing.* It is natural here to think of that incomparable form of prayer left us by our Lord. How admirably does every part of it coincide with the whole of Revelation! How inseparably is the Glory of Deity, and the purity and felicity of mankind connected with its solicitations! We may consider this as a model given us for imitation, our Divine teacher having told us to pray after a similar manner, (see Luke xi, 1, 2,) A great deal more might be said upon this important subject, but I hope these brief hints will stir up the minds of praying persons to think more largely upon it.

II. Another thing which we must regard if we would have our prayers answered, is the manner of presenting them: The Apostle James saith, *Ye often ask, and receive not.* And what is the cause? It follows, *because ye ask amiss.* They who attend as supplicants on earthly Monarchs are expected to observe some decorum and

order. And if it is necessary before the Princes of this world, it is much more so before the King of kings and Lord of lords. Now I apprehend that the principal attendants on successful prayer are the following, Humility, Dependence on the Lord Jesus Christ, Faith, Importunity, and Perseverance. 1. Humility, meekness, lowliness. It is said, *God beholdeth the proud afar off*. He disdains their haughty proceedings, but delighteth in the humble. Although he is *the high and lofty one that inhabiteth eternity, yet to that man will he have respect, who is of a contrite spirit and trembleth at his word*. How reasonable that criminals, who have so madly revolted from their Sovereign, should be abased when they come to him for those mercies they have forfeited! And the assured clemency of our compassionate Judge in imparting these favours should humble us in the dust. Again, in order that we may be humble, it will be well for us, when we address the Almighty, to reflect a few moments on the grandeur, majesty, and sublimity of his Character. Let this be accompanied with serious reflections upon ourselves. Contrast powerfully impresses the mind, therefore it will be profitable to think of the vast disproportion there is between God and ourselves. 2. Our requests, in order to meet the approbation of the Father of Mercies, who is also a just God, must be offered in full reliance on our glorious Mediator. However proper the subject matter of our prayer,—however earnest our intreaties,—however pure in intention,—however modest our language may be,—if not offered in dependence on our great Intercessor, it will be unacceptable, and rejected. Our sinfulness, and the inflexibility of God's holy law, would have been an everlasting barrier to all communion with him had not the Lord Jesus Christ appeared as our surety, and in his human nature broken down the separating wall. If we had continued in our primeval state, we should not have needed a Mediator, but since we are become sinners, woe be unto us if we approach that Being who is a consuming fire, in any other method save that of his own appointment; even in that new and living way, that *only name given under heaven amongst men, by which we can be saved*. Kind Intercessor! he appeareth in the presence of God for us, even for us! He waits to receive the requests of humble supplicants. And shall we arrogantly slight him, by addressing the Eternal without any regard to him? "Oh compassionate Redeemer! make us sensible of our need of a great High Priest, like unto Thyself, and may the breathings of our minds ever arise acceptable through thy merits." Believer, are you prone to forget the Mediatorial office of the Lord Jesus Christ, when you approach the mercy seat? Call former days to remembrance, when that load of guilt which galled your conscience extorted the momentous enquiry, *Wherewith shall I come before the Lord, or bow myself before the most High God?* You looked on every side for relief, but none could you

find, until you fled to that refuge the Gospel reveals. And have you done any thing to make you more worthy than you were then? Does not conscience own with shame that the actions of every day manifest, in an increasing degree, your need of Jesus Christ the Righteous, as *the propitiation for your sins*? 3. A third requisite for prevailing prayer is faith. If you peruse the history of our Lord, as narrated by the Evangelists, you will see a variety of instances in which the dreadful effects of unbelief, and the happy consequences of faith are strikingly apparent. When the disciples could not accomplish the beneficent cures on the bodies of men which they desired, they enquired of their Divine Teacher, the cause of their ill success. He assures them that the grand obstacle was their want of faith. He tells them *all things are possible to him that believeth*, and that if they had faith, though in a small degree, *even as a grain of mustard seed*, the mountains should remove at their word. In short, there is an absolute impossibility of our pleasing God without faith. Whence is it that we so often pray, and think no more about our prayer being answered? Do we not feel our need of what we pray for? Why then request it? is not this proceeding a criminal mockery of the Divine Being? If we do want the matter of our petition, why are we indifferent about receiving it? Why do we not wait in expectation? It must be attributed either to our unbelief, or our indifference; and the latter is in reality the offspring of the former. This is the pestilential source, whence our carelessness originates. If the Almighty has promised what we desire, and is able, and willing to bestow it; why should we not wait in the fullest assurance? Lastly, our application to the throne of Grace must be accompanied with importunity and perseverance. These are distinct things, but I class them together for the sake of brevity. The necessity of being earnest and importunate, our Lord forcibly represents in that beautiful parable of a man's going to his neighbour at midnight to borrow three loaves; *he from within answered, my children are in bed with me, and my doors are now shut, I therefore cannot arise and give.* Our Lord adds, *I say unto you, though he will not rise, and give him because HE IS HIS FRIEND yet because of his IMPORTUNITY he will arise, and give him as many as he wants.* If a person were to ask your assistance with an air of negligence and indolence, you would conclude that either he was not in earnest, or otherwise in no pressing want. If importunity is so becoming in the common affairs of men, it must be extremely unreasonable to seek favours of such vast magnitude as those we request at the Throne of Grace with indifference. You never saw the criminal plead for his life without discovering the greatest solicitude and anxiety; and can we plead for the salvation of our souls, without being importunate to obtain our request? How pathetic

was David, when he cried, *Let my Soul live and it shall praise Thee!* What powerful arguments he makes use of in the fifty first Psalm, when craving forgiveness! The conduct of our Lord towards the woman of Canaan, is an immortal testimony of his approbation of holy ardour, when in quest of those mercies which it is His prerogative to impart, and which, chiefly, have respect to our Salvation. It is long since the Lord determined that we should find him, *when we seek Him with the whole heart.* To importunity we must join perseverance. He who teaches his disciples to pray, teaches us this in the parable of the unjust judge, and the widow. (*Luke xviii, 1.*) He refused to avenge the widow on her adversary at first. But at length, he said, *although I fear not God nor regard man, yet because this widow continually troubleth me, I will avenge her.* And the Lord said, *hear what the unjust judge saith. And shall not God much more avenge his own elect, who cry unto him night and day?* The all wise Jehovah may, for wise and kind reasons, defer answering our prayers for a season; this however should not lead us to despond, but rather augment our zeal. If we wrestle like Jacob, we shall prevail like Israel.

Bristol.

THETA.

The Christian Delineated.

When a person is regenerated or born again, he is made experimentally acquainted with the awful depravity of his nature; as the Prophet Isaiah describes the state of Judah and Jerusalem, such he finds his own spiritual state, that *the whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head there is no soundness in it, but wounds and bruises and putrifying sores.* And in the heart, which before perhaps he thought the best or holiest part, he finds now the worst of evils, as expressed by Christ, *For from within, out of the heart, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, lasciviousness, an evil eye, blasphemy, pride and foolishness.* When the poor convicted soul is meditating on this his fallen state, the thunders of Mount Sinai roll over his head, and his sins stare him in the face; he finds himself naked, helpless, and hopeless, exposed to the just anger of an offended God, and cries out in the bitterness of his soul, *what must I do?* how shall I escape the vengeance of the Almighty?

And does the Lord leave the soul in this forlorn situation, to languish out his day? No, blessed be his name, in his own appointed time, by the energy of his Holy Spirit, He applies the sin-pardoning, peace-speaking blood of Jesus, and heals those wounds, and reveals to him a righteousness wrought out by Christ, to clothe his naked soul, in which he is enabled to rejoice and hope for salvation.

What are the effects of grace and mercy communicated to such a soul? The drunkard becomes a sober man; the swearer ceases to blaspheme; the liar learns to speak truth; the adulterer forsakes his evil way; the covetous becomes liberal; the self-righteous casts away his fine-spun garment, and calls it filthy rags: the sabbath-breaker finds the way to God's house, and *as the hart panteth after the water brook, so his soul panteth after God*, and his language is, *Come all ye that fear God, and I will tell you what he hath done for my soul*. He waits upon God by public and secret prayer, hears the doctrines and precepts of the Gospel with delight, and desires to keep the ordinances *as they were delivered* by Christ to his Church.

Is the Christian brought thus far on his journey, and enabled to make his calling of God manifest by his works; is he free from all remaining corruptions, and sin totally dead in him, after experiencing such a change? Paul's seventh chapter to the Romans is an answer to such enquiries. He therein declares, *not any good thing dwelt in his flesh*, or his corrupt nature, but all the reverse, which caused him to cry out, *O wretched man that I am*. May not the Christian with grief say, my experience is the same, that the root or seed of every sin remains still in me, and would grow up and reign in my conduct, if the Lord did not by his grace daily keep it in subjection? He will readily confess, it is by grace I stand, and my experience teaches me the veracity of Christ's words, without him I can do nothing. The branch cannot live if severed from the vine, nor the natural life of any man without food: neither can the Christian grow in the knowledge of Christ Jesus his Lord without divine instruction. His soul must be led to feed by faith upon his Redeemer, ere he can bring forth fruit to the Glory of God. And when he is enabled to know, by happy experience, that he is interested in the covenant love of Immanuel, the various enemies he has to encounter with in his journey towards Canaan, do not much retard his progress, but rather serve as a spur to urge him on to more vigorous exertions. Other enemies attack him besides an alluring world, such as a tempting devil, in conjunction with his inbred corruptions; but he looks to the strong for strength, and draws consolation from the word of his promise, *As thy day so shall thy strength be*; and *My grace is sufficient for thee*. And though afflictions and disappointments await him here, he remembers they all come as directed by a covenant God, and an affectionate father, who has declared, *All things work together for good to them that love God, to them who are the called according to his purpose*; so that he eats his meat with bitter herbs, given by a skilful physician, to purify and meeten him for the inheritance of the saints in light: and when brought into the valley of the shadow of death, his language shall be, *I will fear no evil, for thou art with me, thy rod and staff they comfort me*. And when safe landed in the heavenly canaan, his song

shall be, *Unto him that hath loved me and washed me from my sins in his own blood, be glory for ever. Amen.*

Kenninghall.

T. J. H.

Letter from Mr. Williams to his people, during his illness, in the Months of February and March, 1805.

TO THE CHURCH AND CONGREGATION MEETING IN EASTCOMBES CHAPEL.

Brethren, Friends, and Neighbours,

These three last Lord's days I have been laid aside from my public work among you, through the afflicting hand of God on my tottering earthly tabernacle; but I can assure you it has been, and is now, the sweetest affliction I ever knew in the whole of my life; Christ was never so precious, so valuable, so lovely, so glorious and amiable as now. I hope never, to my last moments, to lose the savour of that communion I had with him the greater part of last Tuesday week, which lasted until midnight. The pleasure was so great I have not words to convey my feelings. In fact I found so much of heaven in my soul, that it appeared to me, I was nearly wafted to the skies; and had it not been for my dear afflicted wife and family, and my dear mournful flock, I should much more have preferred leaving this world of misery and sin, and to be for ever with my dear Lord and Saviour. But it seems as if the Master intended to continue me longer with you, how long no one can tell: but when I consider that my constitution is very much broken (and blessed be God, broken in his service and work, and not in the service of satan,) my time in this world must be short. May I and each of you improve every moment to his honour and glory. Whenever I reflect on that Providence which brought and kept me among you for nearly six years, in which time a spacious building has been erected for the public worship of God, for you and your children for ever; who can help exclaiming, *what hath God wrought!* When I consider the number of church-members which is now 46, with the agreeable prospect of several others to join that number as soon as it shall please God to establish my health;—next to going to heaven, I long for that day. May the Holy Spirit be with the candidates as with the Master, when he came up out of Jordan's flood. You know, my Friends, that we have enjoyed this favour on those occasions, and I think we shall again. This will cause another shout among the angels in heaven, and we will join the triumph with them, tho' we are still on earth. O what a friend is Christ! how good his work! how sweet his employ! how glorious his wages! May Christ ever enable you to adorn your profession! It has afforded me abundance of pleasure to see this house so well attended, and especially so many young per-

son's hearing the word of life, with so much seriousness; but what joy would it give me if all were willing to follow the Lamb, for that would at once cure all of the love of sin. I have thought lately, if it were possible to mourn in heaven, I should weep exceedingly if ever the cause of Christ were to decline in Eastcombes. I pray God there may be a large number of godly, pious, faithful souls here, as long as sun and moon endureth. I conclude, wishing that the heavens may open and pour blessings upon you and your children. from your affectionate minister,

March 16, 1806.

T. WILLIAMS.

Obituary.

MR. WILLIAM TIDD.

February 20th, 1809, died Mr. William Tidd, many years a member of the Baptist Church at Oakham, and the father of Mrs. Ward, the amiable wife of Mr. Ward the Baptist Missionary in Bengal.

Previous to his acquaintance with divine truth, he was a bitter persecutor of those who called on the name of the Lord, and so great was his aversion to the ways of God, that he exerted all his influence to prevent his wife attending the means of grace: but he being a chosen vessel of mercy, in due time the Lord called him to the knowledge of the truth as it is in Jesus by reading a Sermon of Mr. Romaine's which was put into his hands by a friend, after which his prejudices subsided, and a spirit of enquiry about the things belonging to his peace was excited.

From that time he was induced to attend on the means of grace at Oakham, where a Sermon delivered by Mr. Smith (now the Pastor of the Baptist Church at Derby) from *Judges 3, 20. I have*

a message from God to thee; was the means in the hand of God, of making those impressions on his mind of the value and importance of religion that issued in his conversion. He was baptized, and joined the Church about the year 1773, and through grace was enabled to walk as becometh the Gospel.

Through the whole of a life protracted beyond the ordinary period, he was eminently a man of peace, and in those things where truth and duty were not concerned, like his Lord, "he pleased not himself," but yielded to others.

His disinterested concern for the cause of Christ was conspicuous; a pattern was he of regular and constant attendance on the house of God, although he resided at the distance of four miles from Oakham.

Few men had a more tender regard for their children than Mr. Tidd; but the writer of this well remembers with what cheerful submission he gave up his Daughter to the service of the Mission, though he had no expectation of seeing her again in

the flesh: indeed the spread of the Gospel was an object that lay near his heart.

The complaint which terminated in his death, was short, but violent; being an inflammation in the lungs; but it served to display his faith and hope, his patience and resignation.

When his aged partner enquired into the state of his mind, his reply was, "my hope is fixed on the rock of ages, and there will I abide;" he appeared deeply sensible of the mixture of mercy in his lot of affliction, by saying "what a mercy my mind is not as much afflicted as my body." When he heard the Physician's opinion, that he could not continue here long, his mind was tranquil and undismayed, and he said "I have no desire to recover; I have seen an end of all perfection on earth; and I desire to be dismissed from this world whenever my heavenly Father sees fit." The following night his bodily pain increased, when the enemy took the advantage of his weakness to harass his mind with unbelieving fears.

Seeing his son in law stand by his bed side, he requested him to pray earnestly that his evidences for glory might be brightened, and that the Lord would grant him an easy passage out of time into eternity; after which he appeared considerably composed. The two last days and nights he lived, his mind appeared comfortable and cheerful, and on the day preceding that on which he died, he requested the family to sing the 486th Hy. Ripp. *The King of Heaven his table spreads, &c* but their harps being hung on the willows, they endeavoured to divert him from the thoughts of singing, notwithstanding this, he began and sung the two first

stanzas himself. In the evening on which he died he was much in prayer for his family, Ministers of the Gospel at home, and Missionaries abroad. About two hours before he resigned his Spirit into the hands of his Lord and Saviour, he called for the Hymn Book, gave out the 275th Hy. Rip. *Jesus full of all compassion, &c.* and sung as loud as he was heard to do when in health.

Thus lived and died one of the excellent of the earth. "Let us be followers of those who through faith and patience inherit the promises."

On the 29th of September died at Woolwich, the Rev. Benjamin St. Lloyd, Pastor of the newly formed Church at Lessnes Heath, near that town. He preached at the last Kent and Sussex Association, when he was in full health and spirits, and was nearly the youngest Minister present. The Lord had honoured him with considerable usefulness; the church at Lessnes Heath had been collected through the divine blessing on his labours. After a short but threatening illness, from which he seemed to be recovering, he died suddenly without a struggle. The multitudes that attended his funeral, testified by their expression of sorrow, that *the memory of the just is blessed.*

October 17th, died at Trowbridge, the Rev. Mr. Rawlings, Pastor of the Baptist Church there; an aged and respected Minister of Jesus Christ.

We hope to be favoured with a Memoir of each of the above Ministers in a short time.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Zeal without Innovation; Rivington, pp. 375, price 7s 6d.

This work is a sort of *lusus naturæ* in the religious world! "A monster which we trust cannot propagate, and which has no birth-right in futurity." On account of its unnatural principles and almost infernal spirit it has excited more than an ordinary share of attention. That party in the english church whose religion is policy, and whose policy is religion, thinking this Production would subserve their Interest, have given it a cordial welcome, and represented its abominable features as the lineaments of more than mortal beauty. Others, members of the same establishment, not quite denaturalized, who possess some remains of human feeling and christian charity, have presumed to whisper its condemnation with a trembling heart and a feeble voice; while the persecuted sectaries whom this apocalyptic beast tramples with unrelenting and unprovoked malevolence, have raised against it one loud, long, deep toned clarion of indignation and abhorrence, even now

"Rendono un alto suon, ch'a quel
s'accorda
Con che i vicin cadendo il Nilo
assorda!" ARIOSTO.

For ourselves, we almost equally disapprove of the violence of party, whether it is intended to persecute or to repel persecution. *The wrath of man worketh not the righteousness of God.* Yet things which are in themselves evil, and which from the circumstances and spirit of the times may become the instruments of wide-spread mischief, we would not shrink

from denouncing with all the severity, yet with all the unimpassioned dignity of Justice. The work entitled "Zeal without Innovation," militates against our ideas of benevolence, and is altogether opposed to that spirit of christian candour and universal Love which it has been our earnest endeavour to promote among the different sects and parties which acknowledge the supremacy, and yield to the authority of the King of Zion. "Divide," we have ever considered to be the watchword of satan and the mortal enemies of christianity; while the intercessory prayer of our ever blessed Redeemer in behalf of his followers, that *they may be one*, it has been our highest gratification to see fulfilled.

We cannot therefore view without grief and indignation, the insidious efforts of a writer whose sole aim seems to be to serve the interests of his own party, at the expense of candour, liberality, justice and truth. And our feelings of aversion are excited to greater energy when we consider that the person engaged in a work so dangerous and unholy, is at the same time denying his Master and impeaching the characters of his former friends.

It does not surprise us when mere worldly men, ignorant of the true nature of Religion, and strangers to its powerful influence on the human heart, become the accusers of the methodists and the evangelical clergy, as well as the violent abettors of the church; because it affords them "a Perch and a Dormitory;" but when a man evidently understands something of spiritual christianity, who

cannot plead ignorance of the peculiar importance of evangelical doctrines, comes forward to wipe off from himself the scandal of the cross, and to betray his brethren to their bitterest enemies, common language fails us, and we cannot coin epithets of sufficient point and force to express the detestation in which we hold his conduct.

This censure we are obliged reluctantly to pass on the author of *Zeal without Innovation*; and we judge of him from his book only! His work seems to be the creeping effort of a man to rise above reproach, who can no longer endure the world's "dread laugh" against his methodistical propensities; or of a curate who tired of his poverty, wishes to get rid of every obstacle to his advancement, and to throw himself in the way of promotion by flattering the prejudices of his superiors. And his volume is a curiosity of some importance, as it lays open the manner in which an evangelical Minister can apostatize, and the principles and conduct by which he expects to recommend himself to the lords of benefices and the patrons of the church. The Book carefully perused and estimated as a whole, will exhibit a summary of high church dogmas, acquired, we should suppose, in the school of Daubeny, though the author sometimes appears not to have well conned his lesson, or not sufficiently to have erased from his mind all impressions of his former creed. Thus it has been justly said of him "his views want the cohesion of system, and his bigotry the support of principle." The following are the leading articles of faith on the subject of the hierarchy, which in a variety of forms, with some senseless qualifications, this au-

thor has not been ashamed to avow and maintain.

That the Church is essentially and necessarily good in its constitution, its forms, its creeds, its sanctions, and every thing that appertains to it.

That all clergymen who refuse to go thus far in lauding the church, and who do not conform to every tittle of its Rubric and Canons are false brethren.

That the want of Religion in the Country is not to be attributed, in any degree, to the inefficiency of the Church, or the indifference or infidelity of its Ministers: at least we cannot learn from this book that any of the clergy, except those denominated evangelical, have faults.

That the Church, notwithstanding its immaculate character, is often in danger.

That its chief danger is to be apprehended, not from the immorality of the various classes of the people, or from the absence of vital Religion in its officers and members; but from the **ABUSE** of the Toleration act. This is represented to be an evil which threatens the subversion of the church; and the author maintains that the act of Toleration ought to be so framed, that men may not take advantage from it to *make* dissenters; that is, that Dissenters should be tolerated, but not allowed to disseminate their principles.

That it is better that men should continue in ignorance and guilt, and eternally perish, than that Religion should be disseminated by any but the established and accredited Clergy.—From such principles as these we may naturally look for the fruits of bigotry, a Zeal without Innovation, but plentifully charged with the fury of Intolerance. Accordingly, in the true spirit of such a

creed, the author has endeavoured to open his eyes upon the state of Religion in this Country. Determined not to offend the high church party, (the very soul of his hopes,) he resolves to censure safely. He is obliged to confess that within the pale of the Establishment, with regard to the influence of genuine Religion, there is little to cheer and animate him. Its institutions indeed are admirable, its liturgical service fine and impressive, and the Music issuing from that "divine Box of sounds" the loud pealing Organ, such as might draw an angel from the skies; yet notwithstanding all this, the churches are nearly deserted. What can be the cause? who are to blame? To reply justly to these questions would have presented no difficulty to a perfectly ingenuous and upright mind. The matter lay straight in his path; but instead of exhibiting it to his readers, he brings before them an extraneous subject, altogether loses sight of the professed object of his work, and mistakes the remedy for the evil. The true Friends of the church, those whose preaching commands crowded Auditories, who are labouring to spread the influence of of Religion where it is not felt, and to raise its tone where it is enjoyed; whose zeal is ardent, holy, and even puritanical, are made the objects of illiberal censure and unjust reproach. And with confidence we may add the charges which this work contains against this respectable body of the Clergy, belong but to a very few of their members; so few that they constitute exceptions to the general class. Why then are the eccentricities of the few brought forward as the appropriate characteristics of the many? Why—the regular Clergy, downy Doc-

tors, mere men of the world, condemn them as enthusiasts and fanatics, as methodists and friends of thesectaries: and this condemnation the author of *Zeal without Innovation* pronounces to be just. The world must be right, and those of whom it is not worthy, must be wrong. How fatal to a man's principles is the lust of wealth and the prospect of ecclesiastical preferment.

But the author imagining that his work would be incomplete, and that it would fail to accomplish his object without he made it the vehicle of calumny against the Dissenters; in defiance of his leading principle, which is *Zeal without Innovation*, he would innovate even the law of the land to prevent what he terms the growth of Separatism. It is the fashion of the times, as much as possible, to widen the breach between Churchmen and Dissenters, to infuriate the worst passions of the human heart, and to stab religion in the house of her friends. This is a Fact which it is natural to think all good men must sincerely deplore. We belong indeed to different churches, we worship God under different forms; but is it impossible that Christians of various denominations should be animated by the same spirit? Must we of necessity be enemies because we differ in our views of the circumstantial of Religion? Must the Churchman make war upon the Dissenter, and the Dissenter upon the Churchman? Surely we are Brethren, and ought not to fall out by the way. Those of either party that would sow the seeds of Discord are the enemies of both, and are decidedly hostile to the interests of true Religion. It cannot be denied, however, that this spirit of sectarian bitterness and

persecution prevails among many of the higher orders of the Clergy and those who desire to flatter them. The author of *Zeal without Innovation* is a man of the latter description. The most cruel and unfounded aspersions are cast by him on all the various classes of the separatists; and what aggravates the offence, while he is throwing upon them firebrands, arrows and death, he professes to call them Brethren. But Bigotry, the more effectually to secure its object, will sometimes condescend to wear the garb of hypocrisy. Almost every sentence which this man has written on the Dissenters is designed to alienate from them the affections of their fellow subjects, and to make them objects of suspicion to the Legislature. He would draw so strong a line of distinction between them and his own party, that they are not to be associated in human fellowship; they are to be so estranged, as not to sit down together at the social board. The zeal, the spirituality, the success of Dissenters are to be contemplated by Churchmen of this author's stamp, with disrelish and regret. Nor can the true Church of England Pastor, according to the principles of this work, even pronounce the apostolic benediction, *Grace be with all them that love our Lord Jesus Christ in SINCERITY*. Such is the illiberality and injustice of this writer, that he is not satisfied with an attachment to his own system and a decided predilection for his own party; but he must be infallibly and *exclusively* right; those that are not with him in every point of ecclesiastical government, must be against him, and must be the enemies too of Cæsar and of God. And that danger which the Church has to apprehend only

from itself, and the carelessness and immorality of its worldly vicious Clergy, is ascribed to the indefatigable labours of the Dissenters to rescue those from eternal perdition for whose spiritual welfare their own appointed guardians feel no solicitude. Indeed it is too evident, from the general strain of this volume, that the *Zeal without Innovation* which it recommends, is a mere zeal to retain the people within the limits of the establishment, even at the expense of their morals and happiness. The Gospel is entirely out of the question, whether it is to be heard at the parish church or not; whether the Clergyman is a saint or a sinner, the Church must not be deserted; and where both priest and people are *dead in trespasses and sins*, no irregular or self-appointed teacher must interfere to disturb their fatal repose. Religion, with its glorious and extensive interests, humanity with its social qualities and endearing charities, must all be trussed up in the narrow dimensions of a little party, which is only raised above the rest by the voice of the magistrate and the sword of power.

It is vain to reason with men of such sentiments, to point out their liability to error, and the paramount claim of real Religion which is confined to no party, to every consideration of human policy and form of Church government. The pride of dominion and the lust of power, the tyger thirst for emolument and exclusive privileges, have blinded their eyes that they cannot see, and apathized their hearts that they cannot feel.

How loud would be their laughter, how contemptuous their derision, were they to hear any one of the sectaries wailing and la-

menting the increase of a party different from his own. Were an Independent, for instance to cry out, in the anguish of his spirit, "the Baptists are every where gaining ground—help, help, Independency is in danger." And what would they think of his arrogance if he estimated the state of Religion in the world around him by the progress or diminution of his own sect? And can the author of Zeal without Innovation imagine that the Dissenters can refrain from indulging their ridicule and expressing their contempt, when they read his dismal forebodings of the destruction of all true Religion, because other churches exist and flourish as well as the Church of England? Indeed this great anxiety for the exclusive perpetuity of the Establishment, as if Religion must perish in its ruins, is nothing but the cowardly apprehensions of a man who doubts the divine origin of the Gospel, or who thinks that the Almighty Being feels no peculiar solicitude for its success, or that he can only forward it by means of human power and human policy, superadded to the energies of his truth and the influence of his Spirit. What is this Church "*this ark of God,*" with its high sounding name and lofty pretensions? As a *human* institution designed to advance the moral and religious improvement of mankind, it is to be judged of according to its efficiency in promoting this object. It is superior to other churches only so far as its Clergy and members are more holy and more useful than others. Its political constitution, its worldly pomp, its rich emoluments are not to be taken into the account, when the question regards it *merely* as an ordinance

of Religion; and it is only in this view that it can be important in the estimation of real Christians. But this is high matter, we feel that we are treading on consecrated ground. The *infallible* sons of this church who say (as was said of Diana of the Ephesians) that she fell down from Jupiter, will anathematize us; but we can hear their loud fulminations without alarm; like the thunder of the vatican, it resembles the thunder of the playhouse; it may frighten children, but those who are arrived to years of discretion will despise it; as the impious aping of the divinity.

The genuine and sober Friends of the Church of England, who plead for it on the ground of its intrinsic worth, and comparative excellence, when viewed in connection with other modes of promoting the interests of the Gospel, we are persuaded will hail us as Brethren, and will consider us as neither enemies to the state nor the religion of the state. We really do not wish to see the Establishment thrown down. And conceiving, as we do, that there exists within its pale the immortal principles of the Reformation, and that these Principles are daily gaining ground; we entertain no apprehensions for its safety. Could we indeed persuade ourselves that the Doctrines of the Gospel were becoming obsolete, and that the preachers of these Doctrines were retiring from the pulpits of the Establishment to give place to the "apes of Epictetus;" could we imagine that a spirit of alienation from dissenting but conscientious christians was really working powerfully in the minds of the Clergy, and that they were meditating schemes of proscription and restraint; were the Impression once to take pos-

session of our breasts that civil and religious liberty would be immolated to appease the restless and savage spirit of Zeal without Innovation; we should indeed be alarmed. With tremulous anxiety we should cry, "the wolf is come at last," the Church is in danger. The Establishment has comparatively nothing to dread from the evils of enthusiasm and fanaticism; its worst enemy is the dark malignant spirit of bigotry. Enthusiasm has the glory of the sun to kindle up its mists and clouds with beauty; Fanaticism has thunder and lightning and meteors in its gloom, and the tempest which it threatens may be soon dispersed, but Bigotry is the

"sozza mistura
Dell' ombre e della Pioggia."

DANTE.

the palpable obscure, the solid temperament of darkness mixed with drizzling rain; its pestilential vapours must blast the lovely fruits of piety and goodness, while 'All noxious, all prodigious things' will crawl forth and increase the horror of the night. The Church in fact has nothing so much to fear as the principles and the spirit of the author of Zeal without Innovation. Let us suppose for a moment, that what in his view is so devoutly to be wished, is accomplished. That the Zeal of the pious clergy for the peculiar doctrines of Christianity is abated; that their undaunted hostility to a worldly spirit gives place to a timid, slavish dread of offending principalities and powers and spiritual wickedness in high places; and that in proportion as their Zeal declines for truth and piety, it gathers tenfold force and is directed against the "separatists" and their innovations upon the kingdom of

darkness. Let us then suppose that the Zeal so directed succeeds in inducing the Legislature to alter the Toleration act, and to silence Dissenters—what consequences are to be apprehended? Either the Government will be shaken to its base by the ravages of civil war; or the Dissenters, like the Hugonots, will fly to some asylum of Liberty, and carry with them the sobriety of Religion, the knowledge of the arts, and the blessings of industry; while the Establishment at home, like the Gallican church, will be left to accelerate its own ruin.

This is so admirably represented in the Eclectic Review by the Demosthenes of his age, that we must gratify our taste by presenting it to our Readers. "Were the measures adopted for which these men are so violent, they would scarcely prove more injurious to Religion than to the interests of the established church; to which the accession of numbers would be no compensation for the loss of that activity and spirit which are kept alive by the neighbourhood of rival sects. She would suffer rapid encroachments from infidelity, and the indolence and secularity too incident to opulent Establishments would hasten her downfall. Amidst the increasing degeneracy of the Clergy, which must be the inevitable effect of destroying the necessity of vigilance and exertion, the people that now crowd the conventicle would not repair to the church: they would be scattered and dissipated, like water no longer confined within its banks. In a very short time, we have not the smallest doubt, the attendance at church would be much less than it is now. A Religion which by leaving no choice can produce no attachment; a Religion in-

vested with the stern rigour of law, and associated in the public mind, and in public practice, with prisons and pillories and gibbets, would be a noble match, to be sure, for the subtle spirit of impiety, and the enormous and increasing corruption of the times. It is amusing to reflect what ample elbow-room the worthy rector would possess: how freely he might expatiate in his wide domain, and how much the effect of his denunciations against schism would be heightened by echoing through so large a void.

Hic vasto rex Æolus antro
Luctantes ventos, tempestatesque so-
læmperio premit. [noras

The Gallican church, no doubt, looked upon it as a signal triumph, when she prevailed on Louis the fourteenth to repeal the edict of Nantes, and to suppress the Protestant religion. But what was the consequence? Where shall we look, after this period, for her Fenelons and her Pascals? where for the distinguished monuments of piety and learning which were the glory of her better days? As for piety, she perceived she had no occasion for it, when there was no lustre of Christian holiness surrounding her; nor for learning, when she had no longer any opponents to confute, or any controversies to maintain. She felt herself at liberty to become as ignorant, as secular, as irreligious as she pleased; and amidst the silence and darkness she had created around her, she drew the curtains and retired to rest. The accession of numbers she gained by suppressing her opponents, was like the small extension of length a body acquires by death; the feeble remains of life were extinguished, and she lay a pu-

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trid corpse, a public nuisance, filling the air with pestiferous exhalations! Such, then, is every reason to believe, would be the effect of similar measures in England! *How I have oft thought* Let these warnings be heard, and instead of opposing sects to sects, and christians to christians; instead of vaunting of exclusive privileges, and infallibility; let Churchmen and Dissenters love as Brethren, and be anxious to promote the same object, though by different means. Thus will the spirit of Devotion be kept alive, thus will divine principles work powerfully their way, and "Anglia sic stabit; CHRISTIQUE ARX Alta manebit."

Tables of Scripture Lessons for the use of Families; wherein is shown, how the sacred writings may be rendered most conducive to Family Benefit, on a Plan of daily Reading. By a Commercial Traveller. Buxton, 6d.

Every leader of Family devotion has felt the difficulty of selecting a proper portion of Scripture for Family instruction. The difficulty is increased by the frequency of its recurrence. Various plans have been adopted, each has its defect, and many important parts of Scripture are passed over, and almost unknown even in religious families.

The Compiler of this manual has, in our opinion, performed a very acceptable service for the religious public in presenting them with a well-arranged series of Lessons for every day, comprising the most interesting parts of the sacred volume.

We have heard it repeated as the saying of the venerable John Ryland, that "those who pray to

3 X

God with their families do *well*, those who read the Scriptures and pray with them do *better*; but those who who add devotional singing to the exercise, do *best* of all." To every Lesson the Compiler has pointed out a suitable hymn for this purpose, which will render his Tables doubly acceptable where this *best* practice prevails.

We hope this arrangement of Lessons and Hymns, by removing the difficulty of selection, will induce many of our Readers to commence a regular plan of reading the sacred volume in their families at the beginning of the New Year.

Religious Books lately published.

1. The Ordination Service of the Rev. Jacob Snelgar, of High Wycomb, Buckinghamshire; the Introductory Discourse by the Rev. A. Douglas of Reading, Berks; the Charge by the Rev. J. Banister of Wareham, Dorset; the Sermon by the Rev. J. Clayton, Jun. of London. 8vo. 2s 6d.

2. The Divinity of the Apocalypse demonstrated by its fulfilment; in answer to Professor Michaelis. By the Rev. J. M. Butt, A. M. Late Student of Christ Church, Oxford, and Author of a Commentary on the Seventy Weeks, and Last Vision of Daniel. 12mo. 5s.

3. Parental Duties and Encouragements; a Sermon, preached at St. James's Street, Newport, Isle of Wight, August 6th, 1809. By John Bruce. 8vo. 1s.

4. Sermons and Extracts, by the Rev. Edmund Outram, D. D. Public Orator of the University of Cambridge, 8vo. 8s. 6d.

5. A Second Edition of Dr. Collyer's Scripture Facts.

THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

Mr. Rusher of Reading is bringing out a new Catalogue, which will include the entire Libraries of two Clergymen of note, lately deceased, the Rev. Thomas Pentycross M. A. of Wallingford, Berks; and the Rev. John Caswall, A. M. of Swalcliffe, Oxon; and other recent Collections. It will appear about the beginning of December.

Onesimus is preparing for publication the second volume of "The Pulpit," or a Biographical and Literary Account of eminent Popular Preachers, interspersed with occasional Clerical Criticism.

Preparing for the Press by W. Blair, Esq. The Means of preventing Female Prostitution and Indigence.

In the Press, and nearly ready for Publication, Mr. Mackenzie's Life of Calvin.

Also, a Sermon on the Evil of Sin. By J. Styles.

Mr. Palmer of Shrewsbury, in compliance with the wishes of many friends, is now publishing a small volume of original poems, written many years since by his Grandmother, Mrs. Jordan of Huches Barn Farm, near Ludlow.

Mr. Hare's Treatise on the Conduct of God towards the Human Species, and on the Divine Mission of Jesus Christ, lately published for subscribers only, is now reprinting, and will appear in the course of this month.

The Author of the Refuge has in the Press a piece on the Sufferings of Christ.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

RANGOON.

Brother Chater states that he had been obliged to take some of the most important steps without a wise and pious friend to consult with. He says, "The spot of ground which we have long had our eye upon, is now made over to us in a way with which I am fully satisfied. I have now therefore come to a determination to put forward the building immediately." He speaks of the expense as being more by about a thousand rupees than they had intended to go to, and would have come to Serampore to advise with the brethren, but that he was grieved at the thought of this mission being so long retarded. He hoped to collect something considerable among the merchants who reside or visit there. "Without building," he says, "there was no prospect left of any accommodations with which two families, or even one, could expect either health or comfort." He adds, "The school (to which I have had an addition of two,) brings in now sixty ticals per month. Should there be therefore, after all, any difficulty in discharging the debt, I think every tical of this ought to be laid by for the purpose, till the whole is got through." My proficiency in the language, tho' small, is equal to my expectation."

His Burman teacher's name is *Gowngmeng*, to whom he pays twenty ticals per month. "One evening (he says) he came in while I was reading in Bengalee one of our Lord's miracles of feeding the multitude. I endeavoured to give him some ideas of it.

He so far understood me as to exclaim, "Jesus Christ then must be God—he must have created the bread!" But immediately brought an argument to prove the divinity of *Goudama*. He would say to a person, "What is this? It is a candle. A candle! no, no, it is gold; and it became gold immediately."

Besides this *Gowngmeng*, Mr. Chater mentions a *Mr. Babasheen*, an aged Armenian gentleman, who occupies a station under government, who has been very kind and useful to them. He from the first expressed his "pleasure in their coming to reside in Rangoon, hoped they would frequently visit him, and assured them that he should always be happy to serve them in any way he could." At the same time he lent them an English Armenian vocabulary, containing 5000 words, and told them if they would write down the words in the order they stood there, he would give them the Burman from the Armenian; and promised to get them any Burman writings they might wish to see. The above was communicated in a letter dated Jan. 26th, 1808. And in another of Aug. 12th, in the same year, he represents this gentleman as continuing to be very kind to them. It appears that Mr. Ward had sent over an evangelical tract, consisting of extracts from the scriptures, for Mr. Chater to translate as he was able into Burman, and return to be printed. Concerning this Mr. C. writes as follows, "I have laboured hard to send you a translation of the extracts which brother Ward sent me, that might be worth printing, and from the man-

ner I went through it, and the opinion given of it here, I had at one time great hopes that I should be able to do it. I carried it however to Mr. Babasheen for his inspection. As he has a good edition of the scriptures in the Armenian language, and is so well acquainted with Burman, I knew of no one better qualified than he to judge of the manner in which it was executed. After examining several passages, he said, that "a person who was well acquainted with Burman would be able to make out the meaning; but intimated that the collocation was not good." He has undertaken to put it into good language, which will be desirable on more accounts than one; while it will put the tract in a dress fit for printing, it will afford many useful hints to me; and this is a work too in which he seems pleased to engage.

"Mr. Babasheen has done more for us than any one besides him could have done. In one or two instances his good offices have held me up when otherwise I should have fainted in my work. I must request you therefore to send something as a present for him. He has intimated to me that any little curiosity in art or nature that you can send will be more acceptable to him than any thing else. I presented him with some chocolate, with which I find he was highly pleased."

"Sep. 5, 1808. Gowngmeng has brought me the first book which the Burmans are taught to read. I hope it will be a great help to us. It is only two days that I have had it, and excepting a little, it is perfectly clear to me. Mr. Babasheen has been unwell, so that he has done but little or nothing at translating the scripture-extracts. When I shall ob-

tain any certain rules for the orthography, is hard to say. I have begun to collect for the building. A fortnight ago a Captain Steward who has resided in Rangoon some years, died, and was buried in the ground where our building is to be erected."

Letter from Mr. Chater to the Brethren at Serampore.

Rangoon, Sep. 29, 1808.

The ground is cleared for building, and a part of the materials brought to it. The subscriptions promise to equal my expectations. There is an elevated spot in our ground, upon which it was our design to build, but it appears to have vestiges of an old pagoda upon it, and if they really are such, we may by no means build on it. We called the head ploungee of the nearest kyodm, to enquire of him respecting it. He said we might build upon it, for there had been no pagoda there; but, "a very strong devil staid there." As however, the foundations of a building were found on it, and building on it might bring us into trouble, we have chosen another spot, where we run no risk; and I think it on the whole the most preferable of the two.

The whole of my study in Burman at present is confined to the little book which I mentioned in my last. It is one of the best helps I have met with. I have gone through it once in rather a cursory way, and am now endeavouring to bottom it. The greater part of it is clear to me as light itself, but not all. There are some sentences, all the words of which I understand, but can gather no idea from them. I know the language is elliptical; and it is this I suppose that creates my difficult-

ty in the present instance.—Mr. Babasheen has not yet finished the scripture extracts.

Last Lord's day, which was the Burman Sunday, as it is called, I asked Gowngmeng, (speaking in the Burman idiom,) whether he had been to hear the commandments? He said, no, he heard the commandments here. I suppose he would say this, or any thing else, which he thought would please me, but the commandments I fear concern him but very little. Myatphyoo is a man of much more simplicity and sincerity than Gowngmeng, and seems to wish much that our kyoum was turned into Burman, that he might read it. It is with these two that my principal attempts to say any thing about religion in Burman have as yet been made. Myatphyoo appears to feel much more at home in attending to religion than the other: but what they seem most pleased with is, that the language of the bible so much resembles the language of their shastras, and that our Lord is so much like Goudama. I suppose to convince them that the bible is superior is more than all the men on earth could do: but with God all things are possible.

I have lately felt my mind unusually impressed with the importance of the work, and my want of qualifications suited to it. My hands do not hang down in despair; but at times this is all I can say. "Perhaps the enemy is permitted to come to close quarters with me; and my solitary situation seems to be against me. Pray, my dear brethren, that my faith and fortitude may not fail; and that nothing may prevent me from pursuing the path of duty, however difficult, with undiverted feet and steady steps!"

MR. WARD writes to Mr. Fuller, Jan. 12, 1809. "Sister Felix Carey died a few days ago. Three children are left; one, as it were, just born. Felix was at Rangoon, (having returned with sister Chater,) at the time of her death. Brother Robinson is going up to form a station on the borders of Bootan, but within the Company's territories. He goes alone. Sister Robinson will follow. If this succeed, we shall have ten missionary stations—viz.

Bootan,	Robinson.
Dinapore,	Fernandez.
Saddamah'l,	W. Carey.
Goamalty,	Mardon.
Miniary,	Moore.
Curwa,	Chamberlain.
Jessore,	Carapeit.
Serampore,	Carey and Co.
Calcutta,	Do.
Rangoon,	Chater & F. Carey.

The Shanscrit Testament is out; the last volume of the Bengalee bible; another volume of the Ramayuna; the Oreeya Testament I hope will be out in March. The new chapel at Calcutta was opened the first of January, and last Lord's day we baptized in it.

"I have been for the last five or six years employed in a work on the religion and manners of the Hindoos. It has been my desire to render it the most authentic and complete account that has been given on the subject. I have had the assistance of brother Carey in every proof-sheet; and his opinion and mine is in almost every particular the same.

"You are aware that very pernicious impressions have been made on the public mind by the manner in which many writers on the Hindoo system have treated it. My desire is to counteract these impressions, and to represent things as they are."

NEW SOUTH WALES.

Our Readers will be gratified in learning that considerable success has attended the labours of a very worthy man, exercised among the hordes of wretched culprits that are expatriated to this rising Colony.

It is about 15 years ago, that the Rev. Samuel Marsden, then of St. John's, Cambridge, was appointed Chaplain to his Majesty's territory of New South Wales. From his known firmness of principle, intrepidity of spirit, habitual cheerfulness, and suavity of manners, united with a strong judgment, and a mind richly stored with knowledge, and above all with religious knowledge, the happiest effects were expected to follow this appointment.

While the ship in which he was to take his passage was preparing he resided chiefly at Hull in Yorkshire, (from which port the vessel was to proceed) and was indefatigable in rendering assistance to his clerical brethren, who gladly availed themselves of his talents and popularity. It was not many Sundays afterwards, that, as he was on the point of ascending the pulpit, he heard the signal-gun fire unexpectedly: it was an impressive scene: he was then just married: the congregation were acquainted with the meaning of the signal as well as himself; it was impossible for him to preach: he took his bride under his arm, and, followed by the whole congregation, who accompanied him to the beach, entered into the boat that was waiting for him, giving and receiving benedictions.

On his arrival at Port Jackson, his clerical labours alone were heavy; having to officiate at the three settlements of Sydney,

Paramatta, and Hawkesbury, without any assistance whatever. He by no means confined himself, however, to the stated duties of his office, laborious as they were. To the poor and idle free-settlers he gave an example of indefatigable industry, by skilfully and successfully cultivating the land that had been granted him by government: he generously interfered in their distresses, established schools for their children, and often relieved their necessities. To the unhappy culprits, whom the justice of an offended country had banished from their native soil, he administered alternately exhortation and comfort; in many hundreds of instances, he reclaimed them; for by a divine blessing on his incessant watchfulness this 'most inconceivable metamorphosis' was produced, and a great multitude of 'these wretches, formerly the scum and shame of their country, became industrious cultivators, happy and peaceable citizens, sincere and practical Christians, evincing a piety as exemplary as their former guilt.

About two years ago he arrived in England to solicit Government to adopt measures for the further amelioration of the Colony. His propositions, the result of much observation and experience, have been generally approved. Among other regulations, he proposed that three additional clergymen should be provided, and three schoolmasters with small salaries from government; which being assented to, the Archbishop of Canterbury, with whom these appointments rested, wisely and liberally left it to Mr. Marsden to select the proper persons, for these appointments. After much travelling and enquiry he at last succeeded to his satisfaction. Some have

reached the settlement and others are on their voyage. He also succeeded in obtaining a *lending library* of near £400 value, containing the most useful publications on religion, morals, mechanics, agriculture, commerce, history, and geography; with which he is at this moment on his passage.

ORDINATIONS, &c.

August 30th, Mr. B. H. Draper was set apart to the pastoral office over the Baptized Church of Christ at Cosely, Staffordshire. Mr. Davis, late of *Dublin*, introduced the service by reading and prayer; Mr. Edmonds of *Birmingham*, gave an account of the nature and order of a Gospel Church, asked the usual questions, and took Mr. D's confession of faith, which was fully approved. Mr. J. Smith, son of the late worthy pastor, stated in a very satisfactory way, the reasons of the church for calling Mr. D. to the office of pastor; Mr. Mason of the *Coppice* prayed, with imposition of hands; Dr. Ryland delivered the charge from Rev. ii, 10, *Be thou faithful, &c.* Mr. Palmer of *Shrewsbury* addressed the people from *Deut. i. 38, Encourage him*, and concluded this very interesting service by prayer.

Mr. Griffin of *Falmouth* preached in the Evening.

Encouragement to Village Preaching,

The Gospel was introduced to Barcombe in Sussex, a village five miles distant from the town of Lewes, July the 10th, 1808. The inhabitants heard the word gladly—there have been instances of usefulness—the number of hearers

has gradually increased—they were uniformly constant in their attendance through the winter, persevering through all difficulties. The house licensed for preaching not being large enough to contain the people assembled, many persons, after walking miles, have stood in the rain, around the door and the window of the house, during the whole of the service, seriously listening to the word preached. Encouraged by this prospect, a house has been erected solely for the purpose of divine worship, and was opened September 17th, 1809, by Moses Fisher, Pastor of the Baptist Church, at Lewes, who preached in the morning from *Exodus xx. 24*, and in the afternoon from *John v. 25*. The place was thronged, and many more attended than could gain admittance, the people were serious and devout, and the prospect is truly pleasing.

This village, little more than twelve months since, was covered with darkness, and the people with gross darkness; but now the light of divine truth shineth upon them, revealing the will of God, the glorious plan of redemption, and exhibiting a Saviour to perish sinners; teaching the denying of all ungodliness, making good members of society, powerfully influencing men to perform all relative duties, and to adorn the doctrine of God their Saviour by true consistency of character.

On Wednesday September 20th the Baptist Churches of the Hants and Wilts Association held their last meeting for the present year, at the Rev. D. Miall's *Portsea*. Brother Russel, of *Broughton*, preached the preceding evening, from 2 Thessalonians i, 10. After an early prayer meeting, the more

public services of the morning commenced at half past ten. Brother Bulgin of *Poole* preached, from *Isaiah* iii, 10. In the afternoon brother Giles of *Lymington* from *Ezekiel*, xxxvii, 1—13. and brother Saffery in the evening, from *Philippians* i, 12. The successive services were begun and closed in prayer, by the other ministering brethren. The business of the association was transacted during the intervals of worship; every part of which was well attended, nor do the brethren remember a more propitious season.

This Association, which consists of seven churches in Hampshire, two in Wiltshire, and one in Dorsetshire, commenced Feb. 27, 1792. They hold three meetings in the year, at Easter, Midsummer, and Michaelmas; this was the fifty fourth meeting.

The Hants and Wilts assistant society, in aid of the Baptist Mission, is formed of these churches, none being admitted but on condition of making an annual collection for its support. The sum collected has increased almost every year. A collection has been made also, at every meeting during the three last years, for defraying the expense of village preaching. These Churches are in general small and poor, yet thus united they have raised more than £750. May the associated energy of all the churches be extended, till he who is gone up with a shout, shall reign over the heathen, sitting on the throne of his holiness.

The Sussex Mission Society held their half yearly meeting at Lewes on Wednesday Sept. 27th. The Sermon in the forenoon was preached by Mr. Styles of *Brigh-*

ton, from *Jeremiah* xlv, 4, at Mr. Fisher's meeting; Mr. Chapman of *Dormaa's Land* preached in the Evening from *Mark* xvi, 20, at Mr. Kerby's Meeting; there was a Sermon also on the preceding Evening by Mr. Hamilton. The devotional exercises were conducted by Messrs. Brown, Harrison, Dunn, Foster, Sleigh (of *Salisbury*) and Martell; the business of the Society was transacted after the morning service, and very flattering prospects were unfolded. Mr. Styles's sermon, we understand, is to be printed at the request of the Ministers of the association.

Tuesday, Oct. 3rd, the annual meeting of ministers was held at Kettering, Northamptonshire, on which occasion Mr. T. Blundell preached from *2 Pet.* i, 10, and Mr. Hall, from *Is.* xliii, 10. Mr. Cutleris preached in the evening from *Heb.* xii, 23.

The next day, Oct. 4, the annual meeting was conducted at Walgrave. Mr. Cox and Mr. Fuller preached: the former from *Jerem.* ii, 13, the latter from *John* iii, 35.

Thursday, Oct. 5, the ministers met at Northampton. Mr. Cox preached from *Mat.* xxviii, 5; Mr. Hall from *Dan.* xii, 10; and Mr. Fuller in the evening from *John* i, 43—46.

October 3rd, The Baptist Ministers in Shropshire held their Quarterly Meeting at Wellington, Shropshire, Evening, vii. Brother Palmer read and played, brother Edmonds of *Bridge North* preached from *Coloss.* i, 12. and concluded in prayer.

4th, at xi in the morning, the Itinerant Committee transacted business relating to the county.

past ii. Brother Crumpton prayed, brother D. Davis preached from *John* xii, 32, and concluded in prayer,

vii. Brother Pool prayed, and brother Palmer preached from *Ephes.* iii. 16—19, and closed the meeting by prayer. The services were well attended; many found it good to be there. The Lord is carrying on his work; since their association in June five of the churches out of the six, in this connection, have had very pleasing additions, and more are soon expected.

October 4, 1809, a good new place of worship belonging to the particular Baptists was opened at Harpool in Northamptonshire. Sir Egerton Leigh preached in the morning from *Gen.* xlix, 10. Mr. Hoppus from *Psalms* cxix, 130; and in the evening Mr. Simmons late of Ackrington (now of York) from *Nahum* i, 7. The place was well attended each part of the day, and we hope the Lord was there. Kislingbury, a village one mile distant from Harpool, also exhibits a pleasing prospect. Many young people attend at these places who rejoice to hear the joyful sound. May Christ the Saviour take full possession of their hearts for ever. Amen.

On Wednesday, the 18th of October, 1809, the Rev. J. Wilkinson was solemnly set apart to the pastoral office, over the particular baptist church, at Saffron Walden, in the county of Essex.

Association Hymn.

Mixed with the shout, "Our God our king,"
When he resumed his throne,
Messiah heard his armies sing,
"The nations are thine own."

The Rev. W. Carver of *Melbourne* began the service, after the singing, by prayer and reading the scriptures: the Rev. J. Bowers of *Haverhill* stated the nature of a gospel church, and received the account of the Church's transactions, and the confession of faith: the Rev. J. Bain of *Potter Street* prayed the ordination and intercessory prayer: the Rev. W. Button of *London*, (instead of Dr. Rippon, who was prevented by indisposition,) gave a solemn, affectionate, and impressive charge from *Ephesians* iv, 11, 12, *And he gave some—Pastors—for the work of the Ministry*: the Rev. J. Geard of *Hitchin* preached a most interesting and instructive sermon to the people, from *Phil.* i, 27, *Only let your conversation be as it becometh the Gospel of Christ*: the Rev. W. Clayton, pastor of the independent church in the same town, concluded the service by prayer: and the congregation, which was, as it is in common, very numerous, were dismissed singing that well known doxology "Praise God from whom all blessings flow," &c. The Rev. J. Dobson of *Chishill*, gave out appropriate hymns, and delivered a very serious and striking discourse in the evening, from *Matt.* xviii, 3. *Except ye be converted and become as little children, ye shall not enter into the kingdom of God.*—We believe the satisfactions of the day will not be easily forgotten, and trust that the presence of God sanctioned the whole with a blessing.

What song so sweet could heaven have found,
 To hail him on her shores;
 Uplifting at the trumpet's sound,
 The everlasting doors.

Sing then O Earth, o'er whom he reigns,
 Thou Earth for whom he died,
 There should be rapture in thy strains,
 To angel harps denied.

But joy hath lost its native grace,
 On man's unhallowed tongue;
 Till Jesus teach his captive race,
 The ransomed sinner's song.

Then Saviour let thine empire swell,
 Thy truth a deluge flow;
 Like ocean sweep o'er buried hell,
 Nor ebb of glory know.

O bring the kingdoms to thy feet,
 Till we their praises hear;
 In one vast echo, loud as sweet,
 Roll round the solid sphere.

S—

Sonnet to Winter.

Come, welcome, dreary season, thou whose boast
 Is desolation, and whose birthright, storms!
 Whose death-cold blast from the wild Northern coast
 To the far south, th' expansive sky deforms!
 I love the midnight tumult of thy reign,
 Thy frantic winds, and thy delirious waves,—
 And all the signs in thy consuming train,
 Thy watery mountains, and thy opening graves!
 Yes! for the Power that thy convulsion quells,
 And bids the halcyon morn refulgent rise,—
 Death's desert storm can calm,—and where He dwells,
 Grant the meridian life that never dies!
 Oh let Creation with His fame resound,
 Till Heaven's bright hosts fulfil the everlasting sound!

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